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THE SORAS

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(Continued from Vol XIII, p. 186.)

The Soras firmly believe that the ancestral spirits often visit their houses and take the essence of the things in the sacred pots mentioned above. Periodically and particularly when the harvest festivals are celebrated, they throw away the contents from which the essence has been taken away and refill the pots with fresh things. Cases of neglect are taken notice of by the spirits and when they are invoked at seances, they give expression to their grievance through the mouth of the medium. I once listened to a complaint of this nature:—"you invoke me and want my help but you are not pleased to throw away the old contents of the sacred pots in your house and replenish them with fresh things. I consumed all the essence in them during my first two visits and when I visited for the third time, I found the same old stuff again. When you do not care for me, how can you expect me to help you? I am now very thirsty, give me at least some liquor." This was the complaint made by an ancestral spirit in a Sora house in Manneba, a Sora village, when I visited it one morning. The inmates of the house hurriedly brought a small pot with the best liquor they had and gave the pot to the medium. He held it to his lips but did not drink it; he inhaled the odour for a few seconds and set the pot down and my Sora friend whom I asked to taste it just smacked it and said it was very insipid. A few minutes later, my Sora friend was offered a cup of liqour from the same stock from which what was offered to the spirit had been taken. "This is very nice" he exclaimed.

There are certain indications by which the inmates of the house can know the advent of the spirits, also whether they are male or female. If weapons like the sword or spear clink and clank on their own accord, it is *Jōjōnji* (the male ancestral spirits) that have entered the house and if, on the other hand, the water pots or utensils rattle, it is *Yōyōnji* (the female ancestral spirits) that have entered the house. These indications are noticed only at night and never during the day time. The belief of the Soras is that the ancestral spirits do not like to be disturbed during the day time; but when invocations are made they do not fail to come whether it is day or night.

The nature of life and avocations of their deities and spirits are sometimes revealed to the Soras at the seances. When Torongo, a Sora teacher was ill and his own mother-in-law sat for a seance and acted as the medium, an ancestral spirit that was invoked said "This youth (referring to Torongo) seriously offended the deities and spirits by disturbing the water of a hill stream at about 11 o'clock during day ignoring that it is the usual time for them to bathe in it and, therefore, incurred their displeasure and became ill". At another seance, an ancestral spirit finally said "Well, I have said what all I have to say; it is time for me to go back to my abode; my children, there, are looking for me." No Sora could tell me definitely who the ancestral spirits' children were in the abode of the ancestral spirits.

The life of the *Sonums* is, according to the belief of the Soras, similar to that of the human beings on earth. They have, as indicated above, family cares and anxieties. They bathe regularly at about 11 a.m. in hill streams. They wear the leaves of the wild turmeric plant *(Sang-sang-nēb)* or *Sulti-nēb* for their dress. Some of the Sonums were also, like kittungs, cannibals in olden days. *Eldāboj-an* is believed to be a cannibal even now. The Sonums have also religious ceremonies and the porcupine (Kanjīngan) is regarded as the priest of the deities and is supposed to live in a labyrinth.

The advent of the spirits of Soras who died in distant places is indicated by a rumbling noise in the hills which the Soras interpret to be the sounding of the drums by the Sonums. The belief that every part of the world is possessed by a deity or spirit is so strong among the Soras that they think that even in the plains outside the Sora country, there must be Sonums belonging to the people, residing there. Once, when I returned to Parlakimedi from the Sora country, I was brought in a *dōli* (a litter like vehicle) borne by eight Soras on their shoulders. It was ten o'clock in the night by the time we reached my house. We were all very hungry and food for all of us was almost ready; but they would not take food from my house because we had already commenced to eat the new things of the year and they had not done so; they had yet to celebrate the harvest festival.

I gave them rice, tamarind, vegetables, salt, chillies etc.—all of the previous year and told them to prepare their food in the back portion of my house close to the well and suggested that they could make use of the hearth, where I usually have water boiled for my bath. But they refused to cook their food there, because they were afraid that my *kuda-sum* (lit. the hearth deity) would not like them to prepare their food there. I, then, asked them to make a fresh hearth any where near the well but they would not cook their food anywhere in the compound of my house because they had a firm belief, that either deities and spirits or ghosts, interested in my house, would lurk on the trees and in the compound and would not like strangers to cook their food there. So, they came out and prepared their food on the road-side, in front of my house.

The Sora thinks that the *Sonums* are very fond of liquor and they, therefore, come close to the liquor pots. Consequently, he keeps the liquor pots always closed and spreading some green leaves near the pots, sprinkles on the leaves some drops of the liquor in the pots, so that the *sonums* may take the essence from those drops of liquor and go away satisfied. The Sora is also invariably in the habit of offering (*sig gōd*) for the spirits a few rice-grains from the food served to him before he begins to eat. These rice-grains are scattered on a fresh green leaf. The belief is that either food or liquor consumed without such an offering *(siggōd-an)* upsets the stomach and will not be digested.

No anthropomorphic form is given to any of the Sonums because except a few mentioned below they are not conceived as having any form or shape. The case of *kittungs* is, however, different; they are deified horses; their figures are drawn on the walls near the place of worship but though they are held sacred, they are never the objects of worship. *Eldā-bōj-an* is conceived to be an old hag with shaggy hair, glittering eyes, grinning teeth and long and sharp nails like those of a bear. The sun, the moon and the planet Venus *(sunkra)* are visible objects and pictures illustrating them are also drawn on the walls near the place of worship but they are not objects of worship though they are held sacred. The picture of the sun must necessarily be on the wall when Uyungan (or any other of the four, mentioned above, as referring to the sun) is worshipped. Even then, no offering is made to the picture. Even when incantations containing references to the Sun are made, the priest does not look at the picture. The illustration on the wall is not treated as an object of worship. Hence, it may be said, that there is nothing like idol worship among the Soras.

SORA CONCEPTION OF THE HUMAN SOUL

According to the conception of the Soras, every person has, besides the corporal body, two substances one of which is known as *(A)Balēng-purādā-n* [1] or *Sannā:purādā-n* [2] and the other *Sudā-purādā-n* The word *purādā-n* when used independently means heart and *Sannā-purādā-n* is identified, with the heart. The qualifying word *Sannā* (lit. small, probably from the Telugu word *Sanna*, meaning thin, small, fine) is used in contrast to *Sudā* (lit. big) in Sudā purādā-n. Because *Sannā-purada-n* is identified with the heart, it is also known as *rup-rup-purādā-n* [3] the qualifying expression *rup-rup* is onomatopoeic indicating the sound of the heart beat. This *Sannā* or *rup-rup-purādān* is born with the body and it remains in the body as long as the body lives and it dies with the body. Though it is generally identified with the heart, the Sora priests tell me that it is not the same as the physical heart which is part of the physical body. It is a life-giving and life-maintaining substance. It is seated in the heart. It has nothing to do with the mental or moral or any other activities of the person. It simply maintains the life of the person. It can never go out of the body; its birth and death are identical with the birth and death of the body.

The case of *Sudā-purādān* is different. It is no doubt, born with the body of a person but is, unlike *Sannā-purādān*, independent of the body; it can leave and re-enter the body, as it frequently does, during the time the body sleeps and it does not die with the body; it is immortal. The Sora conception of *Sudā-purādān* is similar to but not exactly the same as the Hindu conception of *Jīva-ātma* or the Christian conception of the Soul. The Soras attribute the mental, moral and other activities of the person to the *Sudā-purādān* that, remains in the body. While the body of the person sleeps, the *Sudā-purādān* leaves the body and wanders about and re-enters the body when the person awakes. Dreams are explained by the Soras with reference to the wanderings of this *Sudā-purādān*. If, for example, a person had a dream that he and his friend in another village met and talked together, the Sora would account for the dream by saying that the *Sudā-purādāns* of the two persons met and talked together during their wanderings. When such an explanation was given by Sora priest, I remarked that both the persons must have had the same

1. *Baling-an* means the roof of a house and in this compound it is figuratively used to mean the essential substance that maintains the life of the body *A*- is a prefix grammatically required to make the compound; it may optionally be dropped.
2. a dialectal variant is *pudara-n*.
3. a dialectal variant is *rub-rub-puradan*

dream at one and the same time and the Sora priest endorsed my remark. Two days later, I confronted the priest by saying "Had you any dream, last night?" He said that he had none. Then I said I had one that I met him and that we talked together. To speak the truth, I had no such dream but I wanted to see what explanation he would give. The Sora priest was clever enough. He first got confused but in a few minutes, became steady and said "sometimes, we don't remember all our dreams. Probably I had a similar dream though I may not remember it now." That kind of explanation would put an end to any further discussion on the subject.

Because the *Sudā-purādān* is associated with the mental, moral and other intellectual activities of the person, all these activities are suspended, according to the Sora belief, during the time the body sleeps. Breathing, snoring and the movement of the limbs etc., are explained with reference to the influence of the *Sandā-purādān* which never leaves the body.

Sudā-purādān, being immortal, leaves the body after it is dead and becomes a kulbān (corresponding to *prēta*, according to the Hindus). It remains as such until all the funeral rites including the last rite, the *guār* are performed. On the last day of the *guār*, the ancestral spirits interested in this soul come in response to the invocation of the priest and take it to the permanent abode of the ancestral spirits. After going to its permanent abode it remains there for ever.

TRANSMIGRATION OF THE HUMAN SOUL

I enquired if the Soras believed in the transmigration of the human soul. In response to my enquiry, one Sora priest said "The *Sudā-purādā* can never have rebirth so long as it remains in the stage of a *kulbān*. It may, if it so desires, have a rebirth only after it becomes an ancestral spirit. It all depends upon its will and pleasure."

Further enquiry on the subject shows that what this Sora priest told me is the general belief among all the Soras who have thought about this question.

There are instances of persons who are troubled by *kulbāns*. The medicine man is capable of knowing all the details about the *kulban* that possesses a person and of driving away the *kulban* from the person that is possessed and afflicted by the *kulbān*.

The Sora conception of *karma* does not go beyond the performance of the stipulated or customary ceremonies, rites and festivals. Failure to do any of these would bring upon the delinquent, the wrath of the offended deities and spirits, during his life time only and failure to perform the funeral rites of a dead person would keep

the *Sudā-purādān* of the dead person in the stage of a *kulbān* and bring upon the delinquent the wrath of the *kulban* as well as of the ancestral spirits interested in that dead person The Soras are therefore, very particular about the performance of the funeral rites and there is hardly a case of neglect in this matter.

The Sora religion is still in the stage of polytheism and has not yet progressed to the stage of pantheism. The Soras are not worried with thoughts of hell or heaven, karma or redemption, eternal sin or eternal bliss.

RELIGION

PART II—MAGICO-RELIGIOUS INTERPRETATION OF PATHOLOGY

Like all other primitive peoples of the world, the Soras ascribe every disease, every unhappiness or adversity in life and every case of death to one or the other of the various evil spirits that may work either of their own accord or under the influence and direction of Sorcerers controlling them.

When a person is laid up with fever or any other disease—ordinary or extra-ordinary—the first thought that readily suggests itself to the members of his family is that the disease has been caused by an evil spirit and if it continues, the first thing to be done is to consult a diviner in order to ascertain which particular spirit has caused the disease, whether the spirit has done it of its own accord or has been directed to do so by a Sorcerer; the nature of offence caused by the afflicted person to the spirit or the Sorcerer; the name of the Sorcerer who induced the spirit to cause the disease and all other details relating to the causation of the disease as well as to the magico-religious rites and treatment to be resorted to so that the person may be completely free from the disease.

The rites for diagnosis are of a magico-religious character while the treatment varies with the results of the Seance; it is fundamentally religious; in some cases it is magico-religious; in some other cases it is magico-medicinal also. Medicinal treatment unaccompanied by religious rites or magical practices is rare and is generally considered to be not efficacious. Sometimes, as in the case of headache it is revealed to have been caused by Sardā-Sum, and fowl or goat (but never a pig which is in this case tabooed) is offered to the deity in front of the house at the earliest convenience, during that very night or the next forenoon and a sacrificial pot (*pūr-pūr dengan*), full of rice and containing a piece of ginger and a Copper

Coin is hung to the roof in the house, as a further offering to the same deity and in the hope that the deity will, thereafter, be satisfied with the rice in the pot and will not trouble any one in the house. The treatment in this case is entirely religious. When the body of a child, subject to a chronic disease, is reduced to a skeleton and presents an appearance of a blood sucker, the disease is supposed to have been the work of Tuttum—Sum (the blood sucker-spirit); a fowl or a pig is sacrificed and three cups of flesh and rice are offered, to the spirit on the roadside at the foot of a jack tree; and a live blood-sucker is held by the *Kudān* and passed over the body of the patient and thrown away. The treatment followed in this case is partly religious and partly magical. Sometimes, as in the case of Epilepsy, it is believed to be caused by *Kanni-boj*, a very malevolent and terrible spirit, [1] living on the branches of huge forest trees. There is, besides religious sacrifices and magical practices and charms and amulets, medicinal treatment. Fawcett has given the following story of a young man subject to epileptic fits :—

"I frequently saw a Saora youth of about 20, supposed to be possessed by this deity. He was an idiot and either would not or could not speak. A miserable famished creature he was. No one was unkind to him. Money he would not touch, and seemed to live on what morsels of food he could pick up from the refuse of villages. About every half hour, or sometimes every five minutes, he had a fit which lasted about a minute or less. The fits came and went very suddenly. I have seen him very intently searching in the refuse of a Pano village and suddenly start up and walk round in a circle as if in great agony, his arms stretched out before him, while he uttered the most hideous cries; as suddenly as it came, the fit was gone and he went on with his search as if nothing had happened. Numerous buffaloes had been sacrificed to Kanni to induce that deity to leave the youth but to no purpose. It was therefore, supposed that Kanni had taken such a tight hold of him that nothing would induce him (or her)* [2] to leave him."

As this is a very malevolent and terrible spirit, buffaloes are sacrificed and offered to her. A preliminary portion of the worship is made in the house in the evening but the major part of the worship is done at night in the forest. Besides the religious rites and sacrifices, the following magico-medicinal treatment is also resorted to. The Kudan brings a string of the seeds of *canavalia ensiformis* and

(1) "Epilepsy or 'seizure (Greek epilēpsis) was thought to be really the act of a demon seizing and convulsing the patient"— Tylor's Anthropology, Chap. 1, p. 11, Thinker's Library *Ed.*

(2) This is a female deity. Kanni-boj an is her name.

puts it round the neck of the patient after performing the necessary magic spell over it. I saw a young boy of about 14 in a village on the outskirts of the Agency border, along with Mr. Yeatts. [1] He had a string of these seeds round his neck and on enquiry we learnt that he had been subject to epilepsy for about five years. Neither religious rites nor sacrifices could be of any avail. He had been getting sudden fits and in consequence he either fell down senseless or danced in a semi-conscious state of mind. He was never again attacked by the disease after the Kudan tied this necklace round his neck. He would have it for some years more till he reached an advanced age in life because this spirit is fond of possessing young boys and young men and has no fancy for men of advanced age. A medicine consisting of five drugs and mustard is also prepared and given to the patient,

1. the seed and root of Canavalia ensiformis.
2. the root Tinospora Cordifolia.
3. the bark of Dalbergia latifolia.
4. " " Cipadessa fruiticosa Bl.
5. the root of plant. Samapuri

and 6. mustard.

They are reduced to powder and mixed in equal proportions for internal use. The patient has to swallow two doses a day before meal time, each dose consisting of as much as is held by the small sized shell of a nail. This medicine is to be taken for a fortnight and during this period the use of the meat of the pea-fowl, wild-hog and hare should be avoided. At the commencement and end of this period, there are religious rites and sacrifices, as described above. The necklace of the charmed seeds of canavalia ensiformis is also tied to the neck of the patient. Thus, the treatment resorted to in the case of epilepsy attributed to the evil spirit of Kanni-bōj-an, is partly religious, partly magical and partly medicinal.

Whatever be the nature of the treatment, it is, as the Sōrā believes, directed against the evil spirit that is supposed to be the cause of the disease. Even in cases of sorcery, the Sōrā believes that it is the evil spirit controlled by the sorcerer that possesses the body of the victim and causes disease. There are several ways in which the evil spirit is believed to manifest itself in the person attacked; and there is nothing which the spirit cannot do. It can suddenly turn a healthy person mad; it can produce sudden swellings over the body or an enormous bloating of the stomach; it can make a person so thirsty that he will drink potfuls of liquor or water; it can reduce the body of a healthy person to a skeleton. None of these pathological conditions can be accounted for by any known or

(1) Mr. M. W. M, Yeatts visited Parlakimidi in 1930 in connection with the Census Operations of 1931.



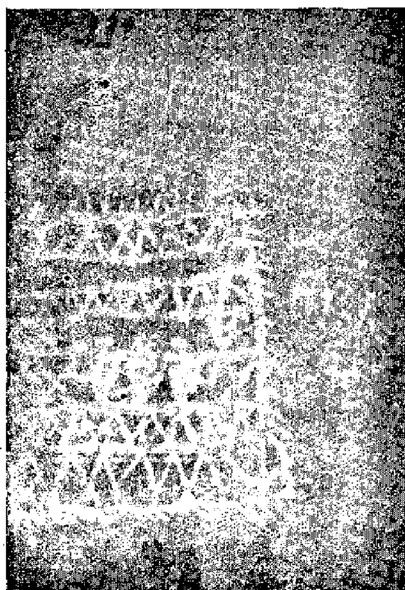
Savara Trumpeteers



A Savara Male
with Neck Laces and Beads



Playing on "Veena"



A Savara Drawing



Inhaling from a Pipe



Bird hunting



Skinning a Snake

reliable causes. The only explanation that appeals to the Sōrā mind is that the evil spirit possessing the body can produce any kind of disease.

Even burns and cuts, which are clearly the effects of natural causes, are attributed to the wrath of the evil spirits; if they are accidental, the accident is believed to have been caused by the spirits directly; if they are intentionally caused by a foe, the belief is that the spirits induced the foe to cause them.

Though, by experience, the Sōrās have learnt the use of medicine and do apply some medicine for these burns and cuts they have recourse to magical spells also in the belief that because the spirits can be controlled by the magicians, the evil produced by the spirits can be removed by the spells of the magicians.

Disease is conceived as something physical that can be forced into or removed from the body. The expressions used with reference to disease and the gestures made when spells are chanted to expel the disease, clearly indicate the conception that the Sōrās have of disease. Disease is spoken of as 'entering' the body, 'remaining' there, 'tormenting' a person, 'leaving' the body and 'appearing' or 'disappearing.' When the magician chants a spell to drive off a disease, he waves his hand and points to the part of the body of the patient through which it is made to escape. Disease can be transferred from the body of the patient to an external object like a tree.

Even where disease is conceived to be an unsound condition of the whole body or of any part of the body, it is believed to have been caused by the projection of a morbific material object into the body. There is, however, difference of opinion among the Sōrās regarding the nature of the work of the material object that enters the body. Some think that they carry the disease and some others that they cause the disease. The former view is based on the conception that disease is physical.

The Āryans of the Vēdic period also regarded disease as physical. The following references illustrate the remark:—

1. "Of abscess, of decline, of inflammation of the eyes, O Plant,
   Of penetrating pain, thou Herb, let not a particle remain,
2. These nerves of thine—Consumption! which stand closely hidden in thy groin
   I know the balm for that disease: the magic cure is Sipudru
3. We draw from thee piercing pain that penetrates and racks thy limbs
   That pierces ears, that pierces eyes, the abscess and the heart's disease.
   Downward and far away from thee we banish that unknown decline."

(Hymn CXXVII Book VI—Atharva Veda—Griffith's translation)

1. "With fortune of the Sisu tree—with Indra as my friend to aid—
I give myself a happy fate. Fly and begone Malignities!
2. That splendour and felicity wherewith thou hast excelled the trees—
Give me therewith a happy fate. Fly and begone Malignities!
3. Blind fortune, with reverted leaves that is deposited in trees—
Give me therewith a happy fate. Fly and begone Malignities"

(Hymn CXXIX—Book VI—Atharva Veda—Griffith's translation)

The projection or insertion of the morbific material is believed to be the action of some agent, not human but a spirit, employed by a sorcerer. The nature of the action is, also, miraculous or supernatural. The victim is not conscious of the insertion; he does not know how the material has entered the body. No external indication—neither a cut nor a mark—is left on any part of the body to show that it has entered through that way. The victim suffers from the disease but does not feel that some foreign material has entered the body. It is not till the medicine man (or leech) shows the foreign matter and says that he has extracted it from his body that he knows anything about it. On seing it, the patient cries "Yes, it was there; I was feeling its weight there; I now feel relieved."

In Part I of this Chapter, a reference is made to Torongo, a Sōrā teacher who offended the spirits by disturbing the waters of a hill stream at about 11 a. m., the time when usually the spirits and deities bathe in the stream. As a result of the offence caused by him a spirit, called *Kansə̄(d) sum* got a piece of bone thrust into his body and made him ill. Torongo's mother-in-law was a medicine-woman who was regarded as proficient in magico-religious divination and practices. She revealed the cause and nature of Torongo's disease by divination and undertook to effect a cure by magico-religious practices. She had at first the Kansə̄(d) sum—pur-pur-an (the worship of the spirit) performed according to the usual custom (vide Part III for details of the worship). After the worship was over, she sat before the patient, chanted some magical spells and like a magician, showed her empty naked hands to the patient and the persons sitting round him and pulled out of the patient's abdomen a piece of bone. This had, psychologically, a marvellous effect on the patient. He got well in a few days.

The relation between the magical and religious element of the magico-religious beliefs and practices regarding disease among the Sōrās is very difficult to determine. Since every kind of disease is attributed to the direct action of spirits who work either of their own

accord or under the direction of the sorcerer, one is led to believe that the religious element is the stronger; but since some evil spirits can be controlled by the sorcerers one is forced to admit the superiority of the magical element. The contrast in the remedial measures adopted is very interesting. The wrath of the evil spirit is to be appeased and the evil spirit is to be propitiated by some sacrifice and by some religious rites; while the spell of the sorcerer is to be counteracted by a more powerful spell and the sorcerer is to be destroyed or driven out of the country. This shows that the Sōrā dreads the sorcerer more than the spirit. But since religious rites constitute the inevitable factor of the remedial measures in every case, I am led to conclude that the religious element is the stronger. My conviction is strengthened by two more facts.

There are two classes of persons who are believed to possess the knowledge and power relating to sorcery — a secret class of sorcerers whose main business is to injure their enemies or the enemies of their employers and who are, therefore, much dreaded and looked down upon with suspicion and contempt [1] and another class of persons who profess that they do not practise sorcery though they know it and whose main business is to counteract the evil effects of sorcery. The latter class of persons are not known as sorcerers: they are classed along with medicine-men or leeches; and they hold an honourable position in the Sōrā society. These medicine-men chant spells to cure a disease or remedy an evil but whatever is done by them is accompanied by religious rites. The second fact that strengthens my conviction about the importance of the religious element relates to the religious rites that invariably accompany medicinal treatment also. There are, no doubt, a few cases, where magical treatment also accompanies medicinal treatment but according to the Sōrā belief neither magical treatment nor medicinal treatment could effect radical or complete cure until and unless the evil spirit is propitiated by the prescribed sacrifices and religious rites. The importance of the religious element will be further explained in the last section of the chapter relating to Medicine.

The development of the magico-religious beliefs and practices among the Sōrās is analagous to the development of the same among the Āryans of the Vedic period. It is very difficult to account for the similarities. Dr. Rivers says in his book on Medicine, Magic and Religion (vide pp. 56–58). "If I had been writing a few years ago,

1 In para 13 of the article on the pots in Castes and Tribes of the Central Provinces, Mr. H. C. Streatfield is reported to have stated in J. A. S. B. No. I of 1903, p. 31 that "among the Mundeers witches used to be hung head downwards from a pipal tree over a slow fire, the whole village dancing as they were gradually roasted but whether this ceremony was purely vindictive or had any other significance there is nothing to show !"

I should have explained the similarities between the beliefs and practices of medicine and those of magic and religion with reference to Independent Origin. Now I write that such an explanation is far from being the whole truth. It errs by giving a far too simple account of a process which has in reality been exceedingly complex."

The tradition that the Sōrās are adepts in magical practices has come down to the present generation. In the article on the Savars para 6 in the Castes and Tribes of the Central Provinces, the following remarks are made :—

" The Savars are considered to be great sorcerers. 'Savara-ke-pānge, Rāwat-ke-bāndhi' or 'The man bewitched by a Savar and the bullock tied up by a Rawat (grazier) cannot escape' and again 'verily the Saonr is a cup of poison.' Their charms, called S'ābari mantras, are especially intended to appease the spirits of persons who have died a violent death."

MEDICINE

The origin of Medicinal treatment among the Sōrās is obscure. There are references, in the classic literature of India to the ' Sābara mantrams' (Sōrā magical spells) but there is hardly any reference to Sōrā medicine. The origin and growth of the medical knowledge among the Sōrās is probably the result of a blending of different cultures in India.

The beliefs and practices of medicine, though very old, are distinctly of later origin, because medicinal treatment not solely relied upon; it is always accompanied by religious rites and in some cases, by magical practices also. Dr. Rinus says in his 'Medicine, Magic and Religion' (Vide page 92) "A medical practice in a new home may lose its therapeutic character and become part of an indigenous magical or religious cult. On the other hand, an introduced magical or religious practice may receive therapeutic application which it did not possess in its original home." The medicinal treatment of the Sōrās is, no doubt, of a magico-religious character. But it is not necessary to suppose that the medical practice was of foreign origin and came into the Sōrā country from its original home. In its original home itself, it may acquire a magico-religious character if it develops after the magico-religious beliefs have taken a deep root in the minds of the people. The development of the medical practice among the Sōrās is closely analogous to the development of the same among the Āryans in the Vēdic period. As Dr. Rinus says "Medicine does not appear to be distinct or separable from magic and religion in the case of the primitive people at a particular stage." It is so with the Sōrās as well as with the Āryans of the Vēdic period. Even now, the medical science of the Hindus has not been, completely, bereft of its magico-religious character.

The process of differentiation is a very long one and the course of development of the medical science is not rigidly the same all over the world. The Sōrās have a considerable knowledge of the use of the drugs and have been practising medical treatment for a very long time; but their medicinal beliefs and practices are still com bined with the religious rites and the magical practices.

The Sōrās have not yet been able to understand that disease is a pathological condition of the body and that it is the result of natural causes. They are still in the same frame of mind in which the Āryans were in the Vedic age.

One is apt to suppose that such people are incapable of developing the medical science which attempts at a rational cure recognising that disease is a pathological condition of the body and that it is the result of natural causes. But the development of a medical science was possible in the case of the Āryans. If the Sōrās had learnt to read and write they could have published their pharmacopœia.

With all the magico-religious beliefs and practices the Āryans of the vedic period and the Sōrās, must have learnt by their own experience that some plants have the efficacy to cure certain diseases. But medicines could never take the place of religious rites and magical spells. Even where cure is not effected by the latter, the interpretation is that the evil spirits are not satisfied with what has been offered to them and that the magical spells of the medicine-man are not strong enough to counteract the evil of the magical spells of the sorcerer. Since the human system itself can set right the irregularities in the body, there are chances of recovery without medicine and these are attributed to the efficacy of the religious rites and magical spells. Where medical practice is in its infant stage, it is very likely that medicine fails to effect a cure in some cases. In these circumstances, people of magico-religious frame of mind can never resort to medicines unless medicine is so interpreted that it can become a part of the magico-religious cult. Hymn VII, of Book VIII of the Atharva Veda shows the attitude of the Āryans to the plants.

"The tawny-coloured and the pale, the variegated and the red
The dusky-tinted and the black,—all plants we summon hitherward
2. This man let them deliver from consumption which the Gods have sent
The father of these Herbs was Heaven, their mother Earth, the Sea their root."

When plants are thus extolled, consecrated and interpreted as divine agents to expel disease, it is possible to have medicinal treatment along with magico-religious treatment.

The Sōrā medicine-man approaches the medicinal plants with a small basket full of rice, sets it down at the foot of the plant the roots of which he desires to dig up, scatters on the ground some grains of rice from the basket and chants the following hymn :—

" Ambēn uān-ji
Pūrbān-a kitungan
A-rāudān a - gaggāi-re
A-guggū-re ambēn a-jñanglēn
Ambēn lēmle jñēn gaigaitāi
Ambēn a-tijjanāb lāng āte
Jñen-nam jñanglāi dō"

[Oh you fathers! You learnt the medicinal use of the plants which the gods and demi-gods of the past planted and dug up. I bow to you and dig up these plants. As a gift from you, I have learnt the medicinal use of these plants.][1]

When the medicine-man sits before the patient to administer medicine, the patients' relatives place before the medicine-man, a small basket full of rice and the medicine-man takes out a few grains of the rice and scatters them on the floor and chants the following hymn:—

" Ambēn uān-ji!
Pūrbān a-rāudā-ji!
Purbān a-kudāng-ji!
Kani asū mar-an
Kani rēgam an
Turā le sandā le tittāi-dō;
Bangsāēte, sukkā-ēte
Kikijñēn, kukkur-īm
Sogād-īm tittai
Purpurtai a-lūtāi."

[Oh ye fathers! ye Deities of old! ye medicine-mên of old!] Here is the patient and here is the medicine. I now mix the ingredients and give it. May he be well! may he be happy! Then—when he is cured, I shall sacrifice the animals and birds. I shall worship and serve you.]

During the first stage of the medical practice, among the Sōrās as well as the Āryans of the Vedic period, medicine was consecrated and combined with a magical spell. The Sōrās still believe that medicine so administered is very efficacious. During the second stage medicine prepared by the medicine-man came to be administered by a lay man with the satisfaction and belief that the medicine-man

1. cf.

endowed it with the magical and healing power. During the third stage, well known medicines are prepared and administered by any lay man with the satisfaction and belief that these plants were once for all endowed with the magical and healing powers by gods.

I do not mean to say that these stages are clearly and distinctly marked out but they can be inferred from the opinions expressed by the Sōrās themselves at the time of my investigation.

In two Sōrā villages (Arsid Sōrā village near Rayagada and Munising near Gumma) I came across young boys with small pieces of the roots of Aristolochia indica (Telugu *Nagasaram*) folded and tied to the lobes of the ears as pendants. I desired to know whether the root was used by them as a charm or amulet or as medicine. At Munising I was informed that the root was brought and tied by the medicine-man or leech and that he chanted a spell when it was tied. At the Arsid village, I was informed that it was done by a lay man who learnt to identify drugs. On further enquiry, I learnt at several places that as the drugs possessed the healing power by the gift of gods, they could be given to the patient by any one who knew them. The general opinion among the Sōrās, however, goes to say that the efficacy of the drugs increases if they are administered by the medicine-man along with some spell. Such apparently conflicting cases as are described here can be reconciled as marking the different stages in the development of the medicinal beliefs and practices.

Some medicines are considered to be so efficacious that they can ward off the evil effects of sorcery. There is a mixture of fourteen or fifteen drugs (Vide Appendix List of Sora Drugs) which is known as 'Solān-a-rēgam' meaning sorcery-medicine.

A small quantity of this mixture is put in a small case made of five metals,—copper, brass, silver, iron or brass metal and gold and the case is tied as an amulet called dongrā to the wrist or waist of the victim to sorcery. This is followed by a sacrifice to the evil spirit revealed to the diviner at the preliminary seance as having been set to do this evil by a sorcerer. The animal to be sacrificed is a fowl or a goat or a pig. At the time of the sacrifice, the following words are addressed to the evil spirit.

Aman a-ber dung-ten
Aman a-san dung-ten-
    āsan a-tungnōten
Nangānam kandē titill-am
    Kandē duddull-am
Kukkur-īm gāmle sogād-īm gāmle
Addā rung gāmle sullā rung gāmle tittill-am
Kanlā-rung gāmle pippikal gāmle tittillam

Nangānam jñīdārungnāi
Nangānam sullā rungnāi
Seddāsī le seddā jāngle
Undram sīle undram jēngle
Sādnā nangānam.

As I stated before, religious rites invariably including the sacrifice of an animal are the inevitable accompaniments to every kind of treatment in the case of every disease of which some serious notice is taken. Of the evil spirits that are supposed to cause disease, each has its own requirements. They are generally known to the kudān or priest and to elderly persons in the village. For the sake of satisfaction, the diviner is asked to say what the eivl spirit requires. Though it is the diviner that speaks, the words are regarded as the words of the spirit itself.

The Hindus of the plains have faith in the efficacy of the Sōrā magical spells and Sōrā medicinal drugs. I know of several persons of my own place consulting the Sōrā medicine-men. They have little regard for the Sōrā religious rites and sacrifices but since the Sōrā medicine-man does not undertake the treatment unless the religious rites and sacrifices are also permitted, they consent to have them done by the Sōrā medicine-man himself.

I also know of successful medical practitioners using some of the Sōrā drugs and remarking that they have met with satisfactory results.[1]

It is very difficult to say precisely what is really original and what is borrowed of the medical lore possessed by the Sōrās. From the Sōrā drugs and their uses given in the Appendix, it will be seen that there is something that is common to their medical lore and the Ayurveda of the Hindus of the plains. But we cannot say that they have borrowed that knowledge from the latter.

What I have gathered is only a fragment and I am sure that there is much more to be learnt from the Sōrās of the far interior. The Sōrās are, unfortunately, illiterate. If they had learnt the art of reading and writing they could have published an exhaustive treatise on the medicinal drugs used by them.

In my opinion, the subject of Sōrā medicine deserves a thorough and critical investigation by Medical experts.

1. Vide Appendix Sora Drugs.

REVENUE ADMINISTRATION OF THE NORTHERN CIRCARS



DR. LANKA SUNDARAM, M. A., PH. D.

(Continued from p. 172 of the previous Volume)

II. RUMBOLD'S SETTLEMENT AT MADRAS

The suspension of the circuit Committee was immediately followed up with a new settlement of the *jamabandi* at Madras. In fact, the orders conveying the suspension of the Circuit Committee were dovetailed into detailed instructions to the subordinate settlements to direct the zamindars, renters, the Company's *dubashes* and other lesser revenue officials such as the *majumdars* to repair to Madras fully equipped with documents relating to their dealings with the Company in order to enter into a new agreement for the future *jamabandi*. The President was authorised to write separate letters to individual zamindars "the more effectually to ensure compliance to this order",[1] copies of which were transmitted to the Chiefs and Councils concerned for their information.

The Madras *jamabandi*

A new precedent was set up by ordering the zamindars to proceed to Madras for the settlement of the *jamabandi* which it was resolved to hold at the Presidency in the future. The Court of Directors being suspicious of the measures only tentatively acquiesced in its operation,[2] though they finally condemned it upon a review of the transactions that took place subsequently.[3] The matter was then taken up with particular vigour by the Committee of Secrecy in their Second report.[4]

Zamindars ordered to Madras

The ostensible reason for ordering the zamindars to repair to Madras was to obtain a complete control over their dealings with the Company. The Committee of Circuit recorded that their appointment "being a measure of an extraordinary nature......may naturally be supposed to have created very great alarms among the Zamindars in general in the Circars."[5] As has already been shown, the zamindari

1. *Rev. Cons.*. 24 March, 1778 Vol. 20 pp. 80-104; also Appendix 15 to *Sec. Rep.*

2. *Madras Dispatches* (Revenue) 16 June, 1779. para. 22 Vol. VIII. pp. 458-59. They wrote "In the meantime we trust your prudence will prevent or obviate any inconveniences or objections to which the measure may be liable and particularly that you will be upon your guard against any misrepresentations of the Zamindars".

3. *Rev. Cons.* 10 January 1781 in general, and paras 63-64 in particular Vol. IX pp. 394-96.

4. *Second Report.* p. 10.

5. *Circuit Committee to Madras.* 16 August 1777, para 11. *Rev. Cons.* 27 August Vol. 19. pp. 529—530. The reference is to Chicacole Sarkar.

Reasons for the same

balances due to the Company had swelled to an enormous magnitude. Abuses of the subordinate Chiefs and Councils were neither infrequent nor inconsiderable,[1] and the precipitate measures adopted against the Vijayanagaram family, as we shall presently see, is an instance in point. As Rumbold points out, "the subordinates had been found to want either ability or inclination to enforce payment of the arrears from whence arose the necessity of adopting a new mode".[2] Most of the servants of the Company were so deeply concerned in the pecuniary affairs of the zamindars that any effective grasp of the affairs of the latter from the view-point of the Company was difficult to obtain from them. Several acts of rapacity on the part of the former chiefs of Masulipatam with specific amounts of probable bribes were brought to the notice of Sir Thomas Rumbold.[3] Describing the disputes between the former governors and chiefs, Anthony Sadleir, chief of Masulipatam, stated:[4] "It was usual before Whitehill's time for the governor to share one-third: Whitehill succeeding after Wynch, whose acts has left no tie but honour, with which some *(sic)* has no force, for compliance with custom,—Whitehill save such tax—Craufurd, I believe, enjoyed all. Floyer, chief, Mr. Stratton, governor, brothers in iniquity, fit to deal with each other, induced Floyer to keep all. This conduct in the chiefs brought on opposition to their measures in Council at Madras, which in effect weakened government here by reversing its acts, and has introduced distrust in the Zemindars". These allegations though not capable of definite proof are strongly supported by the common weakness of official virtue during the period under review and by the subsequent action of the Court of Directors in suspending most of the servants of the Company concerned and instituting proceedings against them as the dismissal of Charles Floyer clearly illustrates.[5]

Apprehensions of the approaching war with the French[6] were clearly demonstrated in the attitude of the cultivators. James Hodges, the Company's renter of the Nizampatam *haveli* lands, writing that

1. Seen in another Chapter.
2. *Briefs.* 1. f. 97.
3. *Sadleir to Rumbold.* 21 May 1778. This letter was not officially entered on the Madras Records, Sadleir sent a copy direct to the Court of Directors. Cf. *Madras Dispatches* (Revenue) 25 January 1782. paras 55-167, Vol. X. pp. 99-105. The bribes discribed as "the sweets of office" amounted to £27,000 to Whitehill, £272,000 to Floyer, and £15,000 to Craufurd. Bearcroft's speech for the prosecution of Sir Thomas Rumbold in the House of Commons. *Speeches for the Prosecution. Brit. Mus. Addl. Mss*, No. 28. 161 f. 14-b.
4. Sadleir to Rumbold, 21 May. 1778. Rumbold: *Answer to Charges*, p. 57.
5. *Madras Dispatches* (Revenue) 8 April. 1789. Vol. XV. pp. 645-6.
6. Rumbold lays particular emphasis on the effects of a French war on the tranquility of the Sarkars. See *Briefs*. I. f. 15.

Insufficiency of the authority of the subordinate Councils

"the present military preparations added to the desertion of the people, will doubtless retard the collections".[1] Most of the zamindars were turbulent and were deeply involved in intestine quarrels. The affairs of Vijayanagaram displayed a complete lack of revenue order.[2] Meka Apparao, zamindar of Nuzividu, was the worst type of a misguided autocrat and his zamindari ran the risk of a permanent sequestration. The protracted struggle between the zamindars of Peddapuram and Pithapuram came to a definite crisis when the former was ordered to restore the latter to his zamindari which had been under the former's management for more than a decade. Rao Mahipati Rao, uncle to the minor Kumara Mahipati, the lawful zamindar of Pithapuram, so thoroughly complicated affairs during his term of management that the Chief and Council at Masulipatam was powerless to settle the differences. Curiously enough, the factious spirit among the Velama Doras ran so high that Chittada Tummayya, one of the partisans of the young Mahipati, forcibly carried him off from the control of the Company and the immediate presence of the Chief of Masulipatam who was attempting to effect a reconciliation and adjustment of the different parties and their claims respectively.[3] Such a state of affairs clearly demonstrated the insufficiency of the authority of the subordinate chiefships adequately to deal with the exigencies of the zamindari situation. "The best and speediest method of fixing with the Northern Zamindars, of knowing the causes of such considerable balances and to adjust the disputes amongst themselves was by calling them to the Presidency government who would then be acquainted with the true state of their affairs, be able to fix their revenues on some certain footing and know what they had to depend on in case of trouble".[4] Rumbold maintains convincingly that the presence of the zamindars at Madras prior to 18 October 1778, which saw the fall of Pondichery, was intended as a purely political measure in as much as they were detained as virtual hostages for the tranquility of the Sarkars,[5] and that past usage and even the precedent set up by Governor Wynch in demanding the presence of Vijayarama Razu at Madras, warranted

1. *Masulipatam to Madras*, 24 September, 1778. *Rev. Cons.* 2 October, Vol. 20, p. 632.

2. Fully related in a later section of the present chapter.

3. *Masulipatam to Madras* 6 February 1780. *Rev. Cons.* 23 February, with an extract from the Masulipatam consultations of 14 January. Vol. 24. pp. 125-33 and 133-38 respectively.

4. *Briefs*: I. f. 15.

5. *Idem.* f. 101.

such a striking measure to keep up the dignity of the Company in the eyes of the people in general and the zamindars in particular.[1]

The decision of the Madras Council in ordering the zamindars and other renters to proceed to Madras for a new settlement evoked great opposition and unrest among the subordinate chiefs and councils in the Sarkars. As Rumbold himself said:[2] "It struck directly at their consequences, not to say their craft. It was to reduce them from a state, little inferior to that of a sovereign power, to their proper condition of collectors for the Presidency". The case of Ganjam is an instance in point. Morgan Williams, chief, was constrained to confess[3] that "literally speaking my Cash Account might be considered erroneous as the sums credited were not actually deposited" and was dismissed his station by Sir Thomas Rumbold.[4] This is only one of the glaring instances wherein the subordinate settlements were found guilty of maladministration and misappropriation as the case of John Turing will clearly show.[5]

Opposition of the subordinate councils

Fictitious objections were raised by them. The Masulipatam Council complained[6] that the departure of the zamindars "leaves us little room to hope that they will be able to negotiate bills with their sowcars" and further spoke of the "little hope we have of collecting... (the) heavy balances" due from them, even though payments were actually made by them later on.[7] Even Lord Macartney was compelled to observe the unsatisfactory conduct of the Masulipatam Council. His Lordship wrote to the Court of Directors: "We are much concerned to observe this want of consistency of system in the Chief and Council, indeed, we had for some time past been greatly disappointed in the very unsatisfactory accounts they had forwarded to us of the state of the revenues under their management. Their letters had contained no more than circumstantial recitals of

1. *Briefs*. I. ff. 78-80.

2. Rumbold: *Answer to Charges*. p. 7.

3. *Ganjam to Madras*. 26 January 1780 in *Rev. Cons*. 23 February Vol. 24, pp. 122-24.

4. See the interesting minute of Rumbold leading to the detection of these frauds. *idem*. 31 December 1779. Vol. 23. pp: 450-57 and 7 January 1781. Vol. 24. pp. 10-17.

5. Dealt with in the last section of the present chapter.

6. *Masulipatam to Madras*, 3 May 1778. *Rev. Cons*. 15 May Vol. 20. pp. 189—90 The minutes of the Masulipatam Council are to be found on pp. 186-256. Vizagapatam stated the same objection. See Vizagapatam to Madras 3 July, *idem*. 20 July. *idem*. p. 391.

7. It is interesting to note that nearly a lakh and a half of Madras Pagodas were paid in on account of the Vijayanagaram family alone after Sitarama Razu and Vijayarama Razu arrived at Madras. See *Vizagapatam to Madras*. 15 October; *idem*. 6 November. Vol. 21, pp. 802-03.

the difficulties they encountered in settling with the Zamindars and Sowcars and of the disputes which subsisted between them".[1] Besides making these frivolous objections Masulipatam rather "started difficulties than held forth encouragement for their coming" by trying "to apprize the Zamindars of what will be expected of them".[2] Such a state of affairs at the subordinate settlements rendered it necessary on the part of Rumbold and his Council to issue strongly-worded instructions and reiterate them to secure immediate compliance.[3] Summing up his view of the whole position, Sir Thomas wrote in a personal letter to the Court of Directors:[4] "The uncontrolled power of the Chiefs of the southern settlements... I am persuaded, was very oppressive to the Zamindars and detrimental to your revenue and commerce. The alteration that has taken place by fixing their Jamabundy here will be productive of the best consequences to the Company though it will require time for the Zamindars to recover from the load of debt with which they were burthened, and the utmost attention and indulgence must be given to promote the cultivation of their lands. The determination of calling the Zamindars to the Presidency has struck at the root of those evils which they complained of and it is the subordinate chiefs alone that will probably wish the measures we have taken had been dispensed with".

Most of the zamindars, renters and interpreters of the Company besides the lesser revenue officials arrived at Madras by about July 1778.[5] Sitarama Razu, brother and *diwan* of Vijayarama Razu having arrived even before Rumbold took charge of the government. The Committee of Secrecy and the Court of Directors took strong objection to calling the zamindars to Madras which, in their opinion, must have occasioned them great trouble and expences. But the real facts were that the personal attendance of the Ganjam zamindars was dispensed with in order to obviate these hardships, and the *majumdars* and *patros* were ordered to represent them

Ganjam zamindars exempted

1. *Madras Letters Received.* 26 January 1782, para. 6. Vol. X. (Not paged).
2. Rumbold's minute in *idem.* of 15 May, Vol. 20. pp. 250-54.
3. *Madras to Vizagapatam* 3 April. Vol. 20. pp. 125-130. See also Rumbold's circular letter to the individual *zamindars* and a specially worded one to Vijayarama Razu dated 4 April. Idem, pp. 113-15. See further, *Madras to Ganjam*, 26 August compelling the attendance of Balakrishna, the Company's *dubash* and renter of the *haveli* and of the assigned villages in the Chicacole Sarkar who was evasive in his attitude, and in whose dilatoriness the Ganjam Council acquiesced. Vol. 21. pp. 562-65,
4. *Rumbold to the Court of Directors* (personal) 31 October *Madras Letters Received.* Vol. IX. pp. 277-78.
5. *Rev. Cons.* 20 July. Vol. 20. p. 420.
6. *Sec. Rep. and Madras Dispatches* 11 July, 1781, in Appendix 153 to it.

and thus enable the Madras Council to make "a just valuation of these lands".[1] On the other hand, Vijayarama Razu, by far the richest zamindar in the Sarkars and the only one that travelled a long distance, "had not shown any reluctance to act conformably to the orders received from the government",[2] while the Masulipatam Council expressly admitted that their zamindars readily obeyed the instructions of the Company "with every mark of submission and obedience becoming our station".[3] In accordance with the general prerogative of the presiding servants of the Company's Councils in India[4] and with the explicit delegation of powers by his Council,[5] Sir Thomas dealt with the zamindars personally and reported the results to the latter for their ratification, which they generally accorded. This procedure was wrongly condemned by the Committee of Secrecy as being irregular in itself, as incriminating Rumbold's conduct in the negotiations, and as lowering the importance of his Council.[6] But the zamindars were under no restraint during their stay at Madras and had a free and open communication with the President and the members of the Council.[7] Moreover, after the agreements had been made, the zamindars were asked to hasten to their respective territories in order that they might pay off their old balances to the Company.[8] But heavy rains prevented their departure for nearly a couple of months. Rumbold declares[9] that "one of the principle motives, for ordering the Zamindars to the Presidency was to attend to their complaints and as far as in our power to redress their grievances. We have not neglected any of the petitions that have been laid before us and have endeavoured to give the complaints every relief in our power". In this he was borne out by the zamindars themselves who jointly expressed their sincere thanks for

1. *Rev. Cons.* 20 July, Vol. 20 pp. 45-67, and *Madras to Ganjam* 21 July, idem, pp. 470-73.

2. *Vizagapatam to Madras*, 22 April. *idem.* 15 May, *Idem.* pp. 180-83. See also Appendix 21 to *Sec. Rep.*

3. *Masulipatam Consultations* 24 April in *Masulipatam to Madras.* 3 May. See *Rev. Cons.* 15 May, *Idem.* pp. 230-31.

4. It was the usual custom of the chiefs of the subordinate settlements to personally negotiate with the zamindars and renters and lay the results of the conferences before their respective councils for discussion and ratification.

5. See *Rev. Cons.* 28 September, Vol. 21. pp. 567-78.

6. *Sec. Rep.*

7. *Briefs.* I, f 83.

8. Rumbold's minute of 1 October 1778. Vol. 21 pp. 662-67. also Appendix No. 49 to *Sec. Rep.*

9. Rumbold's minute in *Rev. Cons.* 20 November, *idem.* pp. 844-45.

having adjusted our disputes according to justice which had offered us great satisfaction and joy".[1]

Rumbold's settlement at Madras clearly resolved itself into three distinct parts. First there were the zamindars to settle with. Then there were the Company's *haveli* land to be let on lease. Finally, there was the case of the zamindari family of Vijayanagaram which required special treatment owing to the extreme intricacy of its affairs and its supreme importance to the peace and tranquility of the Sarkars. The Madras Council took up these affairs one by one and arrived at specific settlements.

The settlement

The affairs of the zamindars involved complicated discussions before any agreements could be reached. The Ganjam zamindars and others under Masulipatam and Vizagapatam whose revenues did not justify their proceeding to Madras were excused the trouble and expense of a long journey, and so they could be dealt with only on the basis of information available either in the Company's records in the personal statements of some of the Members of the Council who had served to the northward, or in the accounts of the subordinate chiefships and the evidence of the Company's interpreters and the subordinate revenue officials who were ordered to Madras, however interested and one-sided the latter might be. Before the agreements were finally concluded, Sir Thomas minuted that "the zamindars were so loaded with debt as well to the Company as to individuals that I observe with great concern the little prospect there is of any great increase of revenue from their lands".[2]

Complications in the zamindari affairs

To illustrate this point clearly we may conveniently take up the case of the Vuyyur Zamindari, one of the most important in the Masulipatam *sarkar*, as it affords a ready commentary on the doleful history of the zamindaries in general. In a representation to the Madras Council, Meka Appa Rao, the zamindar, set forth his affairs in the following manner:[3]

"For the term of years of my said rent on account of their being no rains, nor good crop, I sustained great loss, and as for the

1. Letter dated 5 December 1778 sealed and signed jointly by Vijayarama Razu, Sitarama Razu, Appa Rao, Jagannadha Razu, Tirupati Razu and Achyutarama Razu, the principal zamindars in the Sarkars who were present at Madras for the settlement conducted by Rumbold. See Rumbold *Answer to Charges*. Appendix No. 16.

2. Rumbold's minute of 1 October 1778 in *Rev. Cons*. 2 October. Vol. 21 pp. 649-61.

3. Appa Rao's representation in *idem*, 10 October. *idem*. pp. 766-69.

payment of the Company's rent, I was obliged to borrow from the Sowcars and pay......(the money) to the Company, and by the reason that I was not able to recover the Sowcar debt by means of the said Havely lands I borrowed the money how I could, and supplied the Sowcars in part to go on with the business; by these means, it cost me great expenses, on account of interest and otherwise, and so I ran into a great debt to the Sowcars and others". Exhibiting his accounts he further stated:[1]

The former tribute of the zamindari was M. Ps.	49,000
Payment to the Company to date on account of the improper addition to tribute by Hussain Ali Khan of 51,707 which was promised to be wiped off the *taksim jama* when the former takes possession of the lands:	33,024
Extra addition of 31¼% according to the first agreement with the Company over and above the agreements of the other zamindars for nine years:	1,37,813
Sibbandi charges not deducted according to the usual custom at 6,000 a year for nine years:	54,000
Loss on account of the Ellore *haveli* rented by him for seven years:	61,299
Loss on certain villages usurped by Hussain Ali Khan at 4,575 a year for five years:	22,875
Improper deductions of 10,000 a year out of the agreed rent of 70,000 for the three years *paraganas* let to Raja Tirupati Razu for three years:	30,000
Similar deductions for the *paraganas* of Nidadavolu and Pentapadu let to same.	7,750
Total loss, Madras Pagodas.	2,98,161

"which sum I count lost and have been obliged to borrow money from Sowcars etc, to supply the want in part until my affairs came to ruin, and my credit no longer stands".

A review of the zamindari position will be equally interesting. Speaking of the zamindars under Masulipatam, Rumbold offered a graphic account of their revenue affairs. Jagapati Razu of Peddapuram agreed to an enhancement of his *jamabandi* and he was followed by several other zamindars. Pithapuram was recovering under the able management of Rao Venkata Rao, but he "absolutely objects" to any further addition to the tribute. Kaldindi Tirupati Razu of Mugalaturru was an adept in revenue business and

Disaffection of the zamindars

1. *Ibid.*

well spoken of by successive chiefs. He had very little expense for *sibbandi*. But he was in arrears both to the Company and to the *sahukars* and would make good if sufficient time were allowed him. Nuzividu, the zamindari of Meka Appa Rao, was to a great extent under the management of Tirupati Razu while the remaining portion was mortgaged to several other individuals including some of the servants of the Company attached to the Masulipatam chiefship. He was utterly incompetent and extravagant and maintained a large *sibbandi*. The Masulipatam Council was recommended to take his case into their serious consideration and "fall on such a plan (sic) either by sequestration or the appointment of a proper manager to see the Company's tribute secured and the principal creditors satisfied by an equal division of the surplus revenue after making provision for Apparow's expenses". Ramachandra Razu of Ramachandrapuram complained of an enhancement of the tribute but was willing to pay off his old balances. Yarlagadda Kodanda Ramayya of Devara Kota and Vasireddi Ramanna of the Char Mahal were usually punctual in their payments and acquiesced in the proposals of the President. There were other smaller zamindars who all accepted a further enhancement of their *jamabandi*. The *sahukars* to whom the zamindars were indebted without exception were unwilling to grant further *tips* and Mr. Cotsford, Chief of Masulipatam, was directed that as far as possible their mediation in the payment of the zamindari balances be done away with, as their strongly entrenched position and the exorbitant rate of interest charged by them constituted a heavy claim upon the resources of the country. If, on the other hand, all the crops were retained on government account, the Company's revenues could be easily secured at the time of their sale without unnecessarily burdening the zamindars.[1] Obviously, such an innovation was sure to encounter great difficulties but could be carried into effect by a chief of outstanding abilities.[2] If this method could not be adopted the *sahukars* should receive definite support from the Company "which.........had not hitherto been the case". "The Zamindars should be obliged to fulfil their engagements to them or a total stop to their payments and loss of revenue must ensue".

The case of the Ganjam zamindars was next examined. Rumbold drew pointed attention to the enormous balances due from

1. This proposal finds its origin in the Mugal practice of crop division *Challabakhsh*). See the present writer's brochure on *Mughal Land Revenue System* pp. 38-39.

2. Rumbold has such a great admiration for Cotsford that he considered him just the man for successfully carrying this innovation into effect.

The Ganjam settlement

them since 1770.[1] The complexity of their original and enormous growth was unravelled by Charles Smith, a former Chief of Ganjam (1774-77) and a member of Rumbold's Council.[2] He stated that the tribute exacted from several zamindaries, especially from the six zamindaries commonly known as the Mahendra Malai, was far more than the country could bear. Edward Cotsford unnecessarily debited the rajas for a whole year's tribute when he took charge of the Chiefship in 1768. The tribute of most of the zamindars who struggled for their independence during the troublous years 1768-1770 still stood debited in the Company's accounts, as in times of tranquility. Ganjam balances rose from M. Ps. 3,01,43 in 1774 to M. Ps. 3,78,467 in 1779 on account of the two years of scarcity between 1775-1777 and the subsequent rising in the Ghumsur zamindari. The Mahendra Malai were annually debited at Rs. 55,000 when for the nine years preceding Cotsford's settlement the medium collections never exceeded Rs. 19,082 a year. All these causes readily accounted for the astounding balance of Rs. 12,81,359 accumulated during the years 1767 to 1777.[3]

Subsequently to the above review of the zamindari position, Rumbold recorded: "In our present situation of an actual war and an exhausted treasury, I am clearly of opinion that a certain established revenue is preferable to any speculative schemes even if they should in the end be productive of a large tribute".[4] Having been already urged by his council "to consider as speedily as possible" a revenue settlement with the zamindars,[5] he carried through a quinquennial *jamabandi* at a twelve and a half per cent increase on the *mamul jama*. The settlement is very interesting from the administrative points of view. There were cases of zamindaries such as that of Nuzividu which were not capable of any increase and hence left untouched. There were cases, again, of zamindars who totally refused to agree to any further enhancement of their tribute on account of special difficulties, as in the case of Rao Venkata Rao of Pithapuram[6], in which the government acquiesced, upon a further review of their position. The following is an interesting abstract of the *jama* as framed and settled:

1. Rumbold's minute in *Rev. Cons.* 6 August 1779. Vol. 23. pp. 4-20
2. Minute of Charles Smith. *Idem.* pp. 21-31.
3. *Ganjam to Madras*, 17 June, 1779. *Rev. Cons.* 13 July, Vol. 22. pp, 588 98.
4. Rumbold's minute of 10 October, *idem.* 2 October. Vol. 21. p. 664.
5. *Idem.* 28 August 1778. *idem.* p. 568.
6. See *Madras to Masulipatam* (Rev) 18 November 1778. Vol. 21. pp. 83-438.

RUMBOLD'S SETTLEMENT AT MADRAS.

(In Madras Pagodas).

ZAMINDARI.	Mamul *jama* of the Muhammadan government.	French & Hyder Jung's *jamabandi.*	Hussain Ali Khan's *jamabandi.*	Last year's *jamabandi.*	Raised 12½% on *mamul jamabandi.*	Present *jamabandi.*
RAJAHMUNDRY SARKAR.						
Jagapati Razu of Peddapuram. *	93,493.	1,67,098.	1,39,740.	1,27,969.	11,686.	1,39,656.
Rao Venkata Rao of Pithapuram. ¶	51,832.	77,186.	76,249.	62,720.	—	62,720.
Kakarlamudi Achyutarama Razu of Kota. *	9,616.	20,316.	15,626.	14,443.	1,202.	14,645.
Kakarlamudi Ramachandra Razu of Ramachandrapuram. *	7,657.	15,954.	13,525.	11,743.	957.	12,700.

ZAMINDARI.	Mamul *jama* of the Muhammadan government.	French & Hyder Jung's *jamabandi*.	Hussain Ali Khan's *jamabandi*.	Last year's *jamabandi*.	Raised $12\frac{1}{2}\%$ on *mamul jamabandi*.	Present *jamabandi*.
ELLORE AND MUSTAFA-NAGARAM SARKARS.						
Meka Narasimha Apparao of Nuzivid. ††	91,000.	—	1,09,650.	92,564.	—	92,564.
Kaldindi Tirupati of Mugalaturru. *	57,300.	—	96,400.	90,800.	7,162.	97,962.
Kamadana Subbayya of the Charmahal ††	—	—	29,500.	24,724.	2,090.	27,815.
Yarlagadda Kodanda Ramayya of Devarakota *	12,000.	—	17,500.	16,130.	1,500.	17,630.

* Agreed to the enhancement of Sir Thomas Rumbold,

¶ Objected to an increase of the *jamabandi* and hence kept at the old rate.

†† Did not come to the Presidency.

N. B:—The total revenues derived by the French for the Rajahmundry Sarkar was M. Ps. 2,98,685 as compared with Rumbold's settlement for 2,83,958 and for the Ellore and Mustafanagar was M. Ps. 3,03,167 compared with M. Ps. 5,64,249.

PROCEEDINGS OF THE SOCIETY.

PROCEEDINGS OF THE ADJOURNED GENERAL BODY MEETING HELD ON 12—4—42 AT 5 P. M.

Present.

Messrs. N. Kameswararao, President.
R. Subba Rao, Vice President.
C. Atmaram, Secretary.
G. Narayanaswami, Librarian.
B. V. Krishna Rao, Editor.
Raja K. S. Jagannadharao Bahadur.
N. R. Kedari Rao.

(1) Resolved that the reports of the Hon. Secretary, Hon. Librarian and Hon. Treasurer be passed.

(2) Resolved that the following office-bearers be elected for the year 1942-43.

Messrs. N. Kameswara Rao, President.
R. Subba Rao, Vice President.
C. Atmaram, Secretary.
G. Narayanaswami, Librarian.
M. Sambasiva Rao, Treasurer.
Members of Council:
N. R. Kedari Rao.
M. Anna Reddi.
Raja K. S. Jagannadha Rao Bahadur.
B. V. Krishna Rao.
Vaddadi Appa Rao, Ex-Officio member.

(3) Resolved to place on record the Society's grateful thanks to Sri K. G. Gopala Rao garu B. A., B.L., for the valuable services rendered to the Society as Treasurer.

N. B.— The Auditor's report for 1941-42 which is under preparation shall be considered by the Managing Council.

THE 20TH ANNUAL REPORT FOR THE YEAR 1941—42.

The Managing Council of the Society begs to submit the following report of the work done during 1941—42:—

The office-bearers for the year 1941—42 elected on 15—4—41 are as follows:—

President:

Sri N. Kameswara Rao garu, B. A., B. L.

Vice President:

Sri R. Subbarao garu, M. A., L. T.

Secretary:

Sri C. Atmaram garu, B. A., B. L.

Treasurer:

Sri K. J. Gopalarao garu, B. A., B. L.

Librarian:

Sri G. Narayanaswami Avl., M. A., L. T.

Ordinary Members of the Council:

Sri Rajah K. S. Jagannadharao Bahadur,
Sri B. V. Krishnarao, M. A., B. L.
Sri M. Annareddi, M. A., LL. B.
Sri N. R. Kedari Rao, M. A., L. T.

MEMBERS:

The number of members on the rolls this year is 109. It is really a matter for congratulation that the society has been able to retain so many on the rolls in view of the economic condition national & international. It is, however, regretted that some of the members are slack in remitting their subscriptions. It is also necessary that good effort should be made to increase the membership, to make the Society self-supporting in the coming years. To do this, a regular issue of the journal periodically is necessary. The managing council hopes that next year the Journal will be issued regularly.

SUBSCRIBERS TO THE JOURNAL.

There has been no increase in the number of subscribers.

EXCHANGES.

There are now 56 Exchanges on our list. When the list was last published, the number was 68. Nine foreign journals from France & Germany and Netherlands East Indies have not been received on account of the war. Considering the international situation the falling off of the number of exchanges is not considerable and the position should be considered satisfactory.

FINANCES.

The financial position of the society is not encouraging. The society depends on the subscriptions to the Journal, membership fees, sale of publications and donations. Some members are slack in the payment of fees, and as the Society is behindhand in the

publication of the journal, the management have not been able to improve the finances. One important publication of the Society, Viz., the Reddi sanchika which is expected to be sold widely is not yet finished, though it is nearing completion. The Secretary & the Treasurer have barely been able to keep the head out of water for this year. The members should bestir themselves to enrol new members and approach more & more donors to keep the society which has done and has been doing important research work, alive. We are thankful to the Rajahmundry municipality for the regular annual contribution of Rs. 100. We earnestly appeal to all public spirited donors and public institutions to contribute liberally for the maintenance of this institution, the only one of its kind in Andhra Desa.

Reddi Sanchika. This book is awaiting publication very soon. The difficulties in the printing press have largely contributed to the delay in the publication. The immediate and urgent publication of the book is essential not only in the financial interests of the society, but in the maintenance of its good name and prestige and the managing council hopes that conditions will show a favourable change to facilitate its early publication.

THE JOURNAL.

It is regrettable that during the year we have not been able even to complete Vol. XIII of the journal which was begun last year. Owing to the delay in the press, only two parts of the journal have been issued. So far Parts 3 & 4 in one volume are in print and the Managing council hopes to complete the parts very soon.

During the year, delegates from the society were deputed to the Indian History Congress and the Oriental Conference held at Hyderabad and some of the members read papers. Society's Exibition material was sent to the Indian History congress through Mr. B. V. Krishnarao, M. A., B. L.

MEETINGS.

The Managing council met nine times during the year to transact business. There was one public meeting held in the Society's Hall at which Sri P. Subrahmanya Sastry addressed the members on "the Origin of the Andhras"

CONCLUSION.

The Society's stock of Journals & Telugu publications continue to be housed in the President's house and our best thanks are due to him.

THE 20TH ANNUAL REPORT OF THE HON. LIBRARIAN FOR THE YEAR 1941-42.

I have the honour to present the following report regarding the working of the Library, Reading Room and the Museum for the year 1941-42.

2. *Library* :—Nearly 260 periodicals and books were added during the year as against 329 in 1940-41. The slight fall in the number of additions to the library was largely the result of the present grave war conditions. The periodicals on the exchange list fell down to 56. Journals like Djawa, Asia Major, Le Monde Oriental etc., are not being received now. Among the important publications received either for review or for exchange or for both are the following :—Memoirs of the Archæological Survey of India like the Historical Sculptures of the Vaikunta Personal Temple, Kanchi; List of Inscriptions Copied by the office of the Superintendent of Epigraphy upto 31--3—38; Inscriptions in the Telingana Districts of the Nizams Dominions, Hyderabad Archæological Series No. 13; Epigraphia Indica Vol. XXV Parts VII and VIII; The Archæology of Guzrat by H. J. Sarrkalia; A Guide to Humpi and Vijayanagar in Telugu by H. K. Narasimhaswami, Epigraphic Assistant; Rudra Siva by Dr. N. Venkatramanayya etc. I shall be failing in my duty, if I do not place on record on behalf of the society my thanks to the various Governments, of India, Cochin, Gwalior, Mysore, Hyderabad, Travancore, for so kindly sending us as before their valuable publications. Number of books and journals taken out for reference and for home study by the general public and by the members is over a thousand.

The work of reclassifying the books and journals now in the library was undertaken during the year and it is almost complete. I hope to place in the hands of my successor before I actually hand over charge of my office a card index of all the books and journals. I would very much like that the question of printing the new catalogue is taken on hand immediately.

There are a number of volumes which require binding and I hope the Council will empower the librarian to undertake the work as early as possible.

It is my firm conviction that if the library is to become more useful to the members, a separate part time librarian clerk must be appointed. Otherwise the facilities to the members are bound to be less; it is not fair to leave the issuing of the books in the hands of the attender, nor is it reasonable to expect the Hon. Librarian to be attending the library every day. It is also necessary to keep the library open in the mornings also, every Sunday and every public holiday between 7-30 and 10-30 a. m.

3. The reading room continued to attract as usual large numbers. The number of visitors from 1—4—41 to 31—3—42 was 4462 as against 3449 for the corresponding period last year, i. e., there was thus an increase of nearly 30% in the number of visitors which may be taken as an indication of the increasing popularity of the reading room. I am indebted to Sri B V. Krishna Rao for so kindly placing at the disposal of the Reading Room between 4 and 7 p. m. every day his personal copy of the "Hindu". I appeal to the local agents of the various News papers in Rajahmundry like "The Mail", "The Indian Express", "the Free Press" and "The Andhra Patrika" to present a copy of their news papers for daily use between 4 and 7 p. m. every day by the members of the general public for I may point out that the Reading Room serves a general need. In its present financial condition, the Society is unable to provide this facility out of its own funds.

4. The Museum of the A. H. R. Society is a valuable treasure. The inscriptions in the position of the society have been classified and a descriptive list of all the inscriptions will find a place in the catalogue to be newly printed. The Society is grateful to Sri T. Achyuta Rao M.A., L.T., Retired Head master for presenting us through Sri T. Kameswara Rao and Sri R. Subba Rao 45 old coins which includes one silver coin. The coins will have to be classified and a descriptive list will have to be prepared soon, and this list also will have to find a place in the new catalogue to be printed. In this connection I would like to inform the members that during the year the Pamulavaka copper-plates were taken on loan by Dr. Venkatramanayya, Reader, Madras University through Sri B. V. Krishna Rao. The energetic Editor of the journal of the Society who was the only one to attend the All India Oriental Conference and the Indian History Congress took a few inscriptions and coins for exhibiting them at the time of the Congress at Hyderabad. Our thanks are due to the authorities of the Congress for inviting us to exhibit the inscriptions and coins and to Sri B. V. Krishna Rao for so kindly discharging the function entrusted to him by the society.

In conclusion, I would like to place on record my appreciation of the co-operation extended to me by the Hon. Secretary, the Editor and Sri R. Subba Rao but for whose co-operation I could not have done even the little that I was able to do during the year.

G. Narayanaswami,
4—4—42.

PROCEEDING OF THE ADJOURNED GENERAL BODY MEETING HELD ON 6—6—1943.

Present.

Sri N. Kameswara Rao (in the chair.)
" Rallabandi Subba Rao.
" M. Sambasiva Rao.
" C. Nagaraju.
" M. A. Reddi.

(1) Resolved to adopt the Reports of the Secretary and the Librarian for the year 1942–43.

(2) Resolved to adopt the Treasurer's statement of account for the year 1942–43 subject to audit.

(3) Resolved to request Mr. V. B. V. Sarma (Registered accountant) of Aryapuram to audit the accounts.

(4) Resolved to place on record the thanks of the Society for the work done by the office-bearers for '42–'43.

(5) The General Body resolves that in view of the unsatisfactory position of the Society, owing to the delays caused in the publication of the Journal and Reddi sanchika and also owing to the poor state of the finances of the Society and further also owing to the frequent adjournments of the managing council and General Body meetings for want of quorum, the General Body hereby confers full powers on the Ex. President Sri N. Kameswara Rao to carry on the work of the Society and to remedy the state of affairs by improving its activities. In view of the above resolution the General Body resolves not to elect any office-bearers for the year.

(Sd.) N. KAMESWARA RAO,
President.

THE ANDHRA HISTORICAL RESEARCH SOCIETY
RAJAHMUNDRY

NOTICE

At an adjourned Annual General Body Meeting of the Society held on 6—6—43, after adopting the Annual Reports of the Secretary and the Librarian and the Statement of Accounts of the Treasurer, the following resolution was passed unanimously.

"The General Body resolves that, in view of the unsatisfactory position of the Society, owing to the delays caused in the publication of the Journal and the Reddi Sanchika and also owing to the poor state of the finances of the Society and further also owing to the

frequent adjournments of the Managing Council and General Body Meetings for want of quorum, the General Body hereby confers full powers on the Ex. President, M. R. Ry. N. Kameswara Rao Pantulu Garu, to carry on the work of the Society and to remedy the state of affairs by improving its activities. In view of the above resolution the General Body resolves not to elect any office-bearers for the year."

As some doubts have been expressed as to the competence of the General Body to pass such a resolution, it is considered desirable in the interests of the Society to place the matter beyond all doubt by summoning another General Body meeting to review the whole position and to take necessary action.

A General Body meeting will, therefore, be held on 11—7—43 (Sunday) at 9 a.m. (I.S.T.) in the Society Hall to transact the following business.

1. To elect office-bearers or take necessary steps to carry on the work of the Society.
2. To amend rules, of which 7 clear days' notice should be given to the President.
3. To frame new rules, if any.
4. To transact any other business of which previous notice of 2 clear days is given to the President.

Rajahmundry,
24—6—43

N. KAMESWARA RAO,
President.

PROCEEDINGS OF THE ANNUAL GENERAL BODY MEETING HELD ON 11—7—43.

Members present.

Sri N. Kameswara Rao (in the chair.)
„ R. Venkatasivudu.
„ Rajah K. S. Jagannadha Rao Bahadur.
„ Rallabandi Subba Rao.
„ M. Sriramachari.
„ M. Anna Reddi.
„ C. Nagaraju.
„ Rao sahib M. Suryanarayana.

(1) As there is sufficient quorum for the meeting it is resolved to rescind the resolution No. 5 passed at the last General Body meeting held on 6—6—43 and further to elect office-bearers for the year 1943-44.

Proposed by Sri Raja K. S. Jagannadha Rao Bahadur,

Seconded by Sri R. Venkatasivudu.

(2) It is resolved to elect the following office-bearers.

President:	Sri N. Kameswara Rao, B.A., B.L.
Vice President:	„ Raja K. S. Jagannadharao Bahadur.
Secretary:	„ M. A. Reddi, M.A. LL. B.
Librarian:	„ Vaddadi Appa Rao, B.A., B.L.
Treasurer:	„ M. Sambasiva Rao, B.A.
Members of council:	„ Rao Sahib M Surayanarayana, M.A.
	„ R. Venkata Sivudu, M.A.
	„ B. V. Krishna Rao, M.A., B.L.
	„ R. Subba Rao, B.A., B.L.

N. KAMESWARA RAO,
President.
11—7—43

21ST ANNUAL REPORT OF THE MANAGING COUNCIL OF THE ANDHRA HISTORICAL RESEARCH SOCIETY FOR 1942-43.

This year,—the third year after the War commenced—is again uneventful. We regret we have not been able to make much progress.

We have maintained the strength of members and subscribers on our rolls. During the year Volume XIII of the Journal was completed and issued. It is a pity that the Reddi Sanchika is still incomplete. We hope that in the coming year, with the active co-operation of all concerned,—the Editor, the press and members of the committee—we will see the early issue of the work which is eagerly awaited by the public for long.

By the prompt action of the Editor of the journal and the Treasurer, we were able to get this year a donation of Rs. 100 from the Maharaja of Jeypore who has been uniformly generous to our Society. The Rajahmundry municipality has paid us Rs. 100 this year also and we are thankful to them for it and we request them to show us the same generosity in the coming years also. Time has come when all who are interested in the continuation of our Society and the splendid work it has been doing should extend their active co-operation by appealing for and collecting funds and placing the society on a firm footing. For this purpose, we suggest that influential members should be deputed for touring the country to explain the work of the Society, to admit more members and advertise and sell the Society's publications. We are sure we can improve our finances substantially by wider publicity and earnest appeal for public support.

There have been 5 meetings of the managing council. Two of the members resigned from the council as they were transferred from Rajahmundry and two members were elected in their places.

C. ATMARAM,
Honorary Secretary.

THE 21ST ANNUAL REPORT OF THE HON. LIBRARIAN FOR THE YEAR 1942-43.

I took charge of the library on 19—7—42 as the previous Hon. Librarian Mr. G. Narayanaswami Iyer was transferred from this place. As no separate report is being submitted by Mr. Narayana swamy, I propose to deal with the working of the Library for the whole year.

To begin with, for our library, as for the country in general, the year 1942-43 was a very bad one. As the library is situated in a busy and central locality and as it had already received wide publicity, it was expected that it would attract a greater number of visitors and readers than in the previous years. Unfortunately, due to the threat of Japanese invasion in April last, many people had evacuated from this city and it was only at a later stage of the year that normal conditions were restored and people once again settled themselves in the city. Apart from that, the advance of time by one hour is also greatly inconvenient to the student population in making use of the library.

The number of visitors and readers during 1942-43 is 3800. The average of daily visitors is about 10.

During the current year there are only 229 additions including journals, periodicals and books for review, the number of books being only 12. Notable among the books received, mention may be made of the following :—

Early Aryans in Gujrat by K. M. Munshi; Silver Jubilee Volume of the Bhandarkar Oriental Research Institute.

Of course due to war and paper scarcity there is a decline in the addition of books and journals to our library. The number of periodicals on our exchange is only 50 at present. Since the war began we have not been receiving many foreign periodicals from Europe. We hope to receive them regularly after the war.

Practically there are no additions to the museum section of the library.

Mr. G. Narayanaswami made sincere attempts in preparing an up-to-date catalogue of our library. He arranged the books and set them in order. But when the library was shifted to the present premises the whole arrangement was disturbed. The books are in a chaotic

condition in the shelves. It is absolutely necessary to check the library. I have already begun to arrange the books in order with a view to prepare a new catalogue. I hope to finish it at an early date.

Rajahmundry, 28—3—1943.

M. A. Reddi.
Hon. Librarian.

ANDHRA HISTORICAL RESEARCH SOCIETY, RAJAHMUNDRY.

STATEMENT OF ACCOUNT FOR THE YEAR 1942-43.

Receipts.		Charges.	
1. Opening balance	157-14-9	1. Printing	50- 0-0
2. Subscription from members	145- 8-0	2. Rent and lighting	153- 9-0
		3. Establishment	101- 8-0
3. Do. from Institutions	6-13-0	4. Stationery	9- 0-5
4. Donations	205- 0-0	5. Postage	33- 4-9
5. Sale of waste paper	1- 9-6	6. Purchase of books	10-12-0
6. Interest on S. B. Account	4-11-1	7. Miscellaneous	22-11-6
7. Advance by the Hon. Treasurer	3- 2-2	8. Closing Balance in Govt. post office and Aryapuram Co-op. urban bank	240- 7-1
	621- 4-9		621-9-4

M. SAMBASIVARAO,
Honorary Treasurer.
31—3—1943

AUDIT REPORT.*

I have examined the enclosed Receipts and Payments Account of the Andhra Historical Research Society, Rajahmundry for the period 1—4—1942 to 31—7—1943 with the accounts, vouchers and records relating thereto and I certify that the same is correct subject to the following remarks:

1. The following are the cutstanding liabilities payable as on 31—7—1943.

Loans borrowed during 1941-42 from the Hon. Treasurer, Mr. K. J. Gopalarao.	Rs.	28- 0-0
Printing charges payable to Printer, S. R. P. Works, Rajahmundry less Rs. 50 advance paid.		140-10-0
Total	Rs.	168-10-0

2. The advance payment of Rs. 4 shown in the certified Receipts and Payments Account for 1941-42 remained unadjusted during the period under audit.

3. The Bank balances as on 31-7-1943 amounted to Rs. 155-7-1 and these have been verified by me with the Pass Books.

RAJAHMUNDRY, 17—8—1943

V. B. R. SARMA,
Registered Accountant.

THE ANDHRA HISTORICAL RESEARCH SOCIETY, RAJAHMUNDRY.

Receipts and Payments Account for the period 1—4—1942 to 31—7—1943.

Dr.

Particulars	Rs.	A.	P.	Rs.	A.	P.
To Opening Cash Balance				2	2	0
„ Subscriptions				166	0	0
„ Contributions:						
Maharaja of Jeypore	100	0	0			
Rajahmundry Municipality	100	0	0	200	0	0
„ Collections from Institutions				10	13	0
„ Sale of Publications				106	10	0
„ Sale of Waste Paper				3	4	6
„ Interest on Savings Account in the Innispet Post Office				4	11	1
„ Withdrawals from:						
Post Office Savings Bank A/c	155	0	0			
Savings Account in the Aryapuram Co-operative Urban Bank Ltd	30	0	0	185	0	0
„ Advances Received:						
Treasurer	13	2	2			
Secretary	25	9	6	38	11	8
„ Advances to Peon recovered				8	0	0
Total Rs.				725	4	3

Cr.

Particulars	Rs.	A.	P.	Rs.	A.	P.
By Establishment – Salary to Peon				134	8	0
„ Rent and Lighting				196	5	0
„ Postage				41	1	6
„ Printing				6	10	0
„ Stationery				17	0	5
„ Type charges				4	0	0
„ Pad-locks				2	0	0
„ Miscellaneous				3	3	6
„ Cooly Charges				11	0	0
„ Purchase of Books				10	12	0
„ Return of excess susbscription received				8	2	0
„ Advances to Peon				8	0	0
„ Advance paid towards Printing charges				50	0	0
„ Advances repaid as per contra				38	11	8
„ Deposits on Savings Account:						
Innispet Post Office	4	11	1			
Aryapuram Co-operative Urban Bank Ltd	180	0	0	184	11	1
„ Closing Cash Balance				9	3	1
Total Rs.				725	4	3

Rajahmundry,
D. 17—8—1943

* Audit Report on Page x.

Audit report is herewith annexed.
V. B. R. SARMA,
Registered Accountant.

RECEIPTS AND PAYMENTS ACCOUNT FOR 1940-41

Receipts.	Rs.A.P.	Payments.	Rs.AsP.
Collections from members.	96- 4-0	Stationery for the Journal.	125-15-0
Subscriptions from Institutions.	109- 8-0	Expenditure for Printing Journal.	307- 3-0
Miscellaneous Income.	0- 9-0	Payment of rent to the Society Library hall.	162- 0-0
Income by sale of Society's publications.	49- 8-0	Establishment costs.	88- 8-0
General Contributions.	400- 0-0	Postage spent for despatch of Journal.	36- 8-0
Opening Balance.	136-14-6	Miscellaneous expenses.	11-11-0
		Purchase of Books.	10- 6-0
		Travelling charges.	2-0 -0
		Printing charges for "Reddi Sanchika".	28- 0-0
		Closing Balance.	16- 8-6
	788-11-6		788-11-6

Dear Sirs,

I have examined and audited the Accounts of the Andhra Historical Research Society for the year 1940-41 and found them correctly maintained for which the above is the statement of the Receipts and Payments. There is an outstanding balance of Rs. 155—12—0 in the Bank which has been verified and found correct.

RAJAHMUNDRY,
D/ 3—4—42.

Yours faithfully,
D. KAMESWARA RAO,
Registered Accountant.

RECEIPTS AND PAYMENTS ACCOUNT FOR 1941-42.

To Opening Balance.	16- 8-6	By Library Rent.	162- 0-0
,, Collections from Members.	111-12-0	,, Establishment.	90- 0-0
		,, Postage.	36- 4-6
,, Collections from Institutions.	17- 0-0	,, Reddi Sanchika Printing.	101-12-0
,, Sale of Society's Publications.	42- 6-0	,, Printing.	1- 0-0
		,, Stationery.	6- 4-0
,, General Contributions.	202- 4-0	,, Purchase of books.	10- 8-0
,, Loans.	138- 0-0	,, Advances.	4- 0-0
		,, Loans repaid.	110- 0-0
		,, Miscellaneous.	4- 0-0
		,, Closing Balance.	2- 2-0
	527-14-6		527-14-0

There have been 5 meetings of the managing council. Two of the members resigned from the council as they were transferred from Rajahmundry and two members were elected in their places.

C. ATMARAM,
Honorary Secretary.

THE 21ST ANNUAL REPORT OF THE HON. LIBRARIAN FOR THE YEAR 1942-43.

I took charge of the library on 19—7—42 as the previous Hon. Librarian Mr. G. Narayanaswami Iyer was transferred from this place. As no separate report is being submitted by Mr. Narayana swamy, I propose to deal with the working of the Library for the whole year.

To begin with, for our library, as for the country in general, the year 1942-43 was a very bad one. As the library is situated in a busy and central locality and as it had already received wide publicity, it was expected that it would attract a greater number of visitors and readers than in the previous years. Unfortunately, due to the threat of Japanese invasion in April last, many people had evacuated from this city and it was only at a later stage of the year that normal conditions were restored and people once again settled themselves in the city. Apart from that, the advance of time by one hour is also greatly inconvenient to the student population in making use of the library.

The number of visitors and readers during 1942-43 is 3800. The average of daily visitors is about 10.

During the current year there are only 229 additions including journals, periodicals and books for review, the number of books being only 12. Notable among the books received, mention may be made of the following :—

Early Aryans in Gujrat by K. M. Munshi; Silver Jubilee Volume of the Bhandarkar Oriental Research Institute.

Of course due to war and paper scarcity there is a decline in the addition of books and journals to our library. The number of periodicals on our exchange is only 50 at present. Since the war began we have not been receiving many foreign periodicals from Europe. We hope to receive them regularly after the war.

Practically there are no additions to the museum section of the library.

Mr. G. Narayanaswami made sincere attempts in preparing an up-to-date catalogue of our library. He arranged the books and set them in order. But when the library was shifted to the present premises the whole arrangement was disturbed. The books are in a chaotic

condition in the shelves. It is absolutely necessary to check the library. I have already begun to arrange the books in order with a view to prepare a new catalogue. I hope to finish it at an early date.

Rajahmundry, 28—3—1943. M. A. Reddi. Hon. Librarian.

ANDHRA HISTORICAL RESEARCH SOCIETY, RAJAHMUNDRY.

STATEMENT OF ACCOUNT FOR THE YEAR 1942-43.

Receipts.		Charges.	
1. Opening balance	157-14-9	1. Printing	50- 0-0
2. Subscription from members	145- 8-0	2. Rent and lighting	153- 9-0
		3. Establishment	101- 8-0
3. Do. from Institutions	6-13-0	4. Stationery	9- 0-5
4. Donations	205- 0-0	5. Postage	33- 4-9
5. Sale of waste paper	1- 9-6	6. Purchase of books	10-12-0
6. Interest on S. B. Account	4-11-1	7. Miscellaneous	22-11-6
7. Advance by the Hon. Treasurer	3- 2-2	8. Closing Balance in Govt. post office and Aryapuram Co-op. urban bank	240- 7-1
	621- 4-9		621-9-4

M. SAMBASIVARAO,
Honorary Treasurer.
31—3—1943

AUDIT REPORT.*

I have examined the enclosed Receipts and Payments Account of the Andhra Historical Research Society, Rajahmundry for the period 1—4—1942 to 31—7—1943 with the accounts, vouchers and records relating thereto and I certify that the same is correct subject to the following remarks:

1. The following are the outstanding liabilities payable as on 31—7—1943.

Loans borrowed during 1941-42 from the Hon. Treasurer, Mr. K. J. Gopalarao.	Rs. 28- 0-0
Printing charges payable to Printer, S. R. P. Works, Rajahmundry less Rs. 50 advance paid.	140-10-0
Total	Rs. 168-10-0

2. The advance payment of Rs. 4 shown in the certified Receipts and Payments Account for 1941-42 remained unadjusted during the period under audit.

3. The Bank balances as on 31-7-1943 amounted to Rs. 155-7-1 and these have been verified by me with the Pass Books.

RAJAHMUNDRY, 17—8—1943

V. B. R. SARMA,
Registered Accountant.

41 Prabudha Karnataka.
42 Nagari Pracharini Patrika, Benares.
43 Triveni, Madras.
44 Directer of Archæological Survey of Ceylon, Colombo.
45 Shrine of Wisdom Aahlu 6, Arman Hill, London. E. 11.
46 Brahma Vidya, Bulletin of Adayar Library, Adayar Madras.
47 Bulletin of the School of the Oriental studies—London University.
48 The New Indian Antiquary, Karnatak Publishing House Bombay.
49 Sri Venkateswara Oriental Institute, Tirupati.
50 Viswa Bharati Quarterly.
51 Bulletin of the Deccan College, Post Graduate & Research Institute, Poona I.
52 "University of Ceylon Review", Ceylon.
53 Journal of Andhra History and Culture, Guntur.

ANDHRA HISTORICAL RESEARCH SOCIETY

OBJECTS OF THE SOCIETY

The Objects of the Society shall be :

1. To promote Historical Research in Andhradesa, and record the results of such research.
2. To organise meetings for imparting historical knowledge to the people.
3. To celebrate historical occasions and hold exhibitions.
4. To publish a journal of historical research and special books if any.
5. To co-operate with other learned Societies engaged in similar work as well as with individual scholars.

All those who are in sympathy with the above Objects may become members of the Society.

All MEMBERS are entitled :

1. To get a copy of the Journal of the Society published quarterly free of cost, and
2. To make use of the Library at Rajahmundry.

All correspondence should be addressed to :—

HON. SECRETARY,
THE ANDHRA HISTORICAL RESEARCH SOCIETY,
RAJAHMUNDRY. (Madras Presy.)

TO CONTRIBUTORS

All correspondence and articles for the *Journal* may kindly be addressed to Sri N. Kameswara Rao, B. A., B. L., *Editor*, Journal of the Andhra Historical Research Society, Rajahmundry.